THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. I. JUNE, 1805. NO. VI.

MODERN MISSIONARY SOCIETIES.—CONTINUED.

IN the last number of this Magazine, we gave a concise account of the *Massachusetts Missionary Society.* Other institutions, pursuing the same objects, have been established in that state, and deserve particular notice in this place.

As early as 1787, several pious and public spirited individuals formed themselves into a society at Boston, for propagating the gospel among the Indians and others in North America. These gentlemen were stimulated to this undertaking in consequence of a commission to engage therein, which had been transmitted to them by the society for propagating christian knowledge in Scotland. They proposed, and continue, to pursue their objects, by a charitable distribution of some of the best religious books and tracts among poor and pious christians, and among the inhabitants of new towns and plantations, or other places where the means of christian knowledge and instruction are but sparingly enjoyed, and by supporting charity schools and pious missionaries for the purpose of instructing and confirming the unenlightened in the great doctrines of the gospel.

It is established by the constitution, that no person reputed or suspected of being an infidel, or who is not of sober life and conversation, shall be a member of the society, and that no books in any way tinctured with infidel or immoral sentiments, shall ever be purchased or distributed by them. There is an annual meeting, in the month of May, at Boston, at which

time a president, vice president, and four subordinate officers are elected. These officers compose a board of directors who meet quarterly, and determine what books shall be distributed, what schools shall be established, what missionaries shall be employed, and at the same time make arrangements for procuring these things to be done. Every member pays ten dollars into the treasury at the time of his admission, and makes an annual contribution of not less than five dollars. Not more than five sixth parts of the interest of the capital is ever expended in any one year, and the one sixth is constantly added to the capital. The funds have arisen to a pretty large amount, liberal contributions having been made by the churches and individuals of the state, and some handsome testamentary bequests by zealous christians.

This society has been able to establish and support a number of schools among the Indians, and a translation of a catechism into the Indian language has been obtained, printed, and distributed among those who are able to use it. Besides this, several hundred volumes of books have been given to such Indians as had been taught, or were learning, to read, and missionaries have been sent to various tribes to preach the doctrines of the everlasting gospel. Nor has this society been inattentive to the wants of the white people in the different destitute settlements of the State. To such, missionaries have been constantly sent, and to the poor in those places many thousand volumes of pious books have been given. The success which has attended the exertions of this institution has been most flattering. In most instances, their messengers have been received with remarkable kindness and thankfulness, and the messages delivered have frequently appeared effectual in bringing souls to a saving knowledge of the truth.

Two other societies for missionary purposes have also been established, and are still continued, in the state of Massachusetts. An account of them will form an article for a subsequent number of this work.

BIOGRAPHY.

John Blair Smith was born in Lancaster county, in the state of Pennsylvania, on the 12th of June, 1756. His father, the Rev. Dr. Robert Smith, was pastor of a presbyterian church in Pequea of that county, and much esteemed on account of his uniform piety, his correct ministerial conduct, and his theological and classical acquirements. John was the fourth of six sons all of whom, excepting the youngest who died in childhood, acquired the rudiments of literature under the immediate care and tuition of their father in an academy which he had established with a view to their education, as well as to the public utility. In very early life he exhibited marks of mental energy, and of intelligence uncommonly prompt; and was particularly distinguished by an ingenuous habit of speech and behaviour, a warmth of heart, and pointed purpose in his juvenile pursuits. These appearances did not escape the seasonable notice of his interested and anxious parents; and on these, as properly qualified and directed, they fondly raised very pleasing and sanguine hopes of his future usefulness and honor. In consequence, he became an object of much early parental attention, and of many pious parental prayers. Nor was it long before those prayers were favoured with signal intimations of a gracious acceptance. When he was about fourteen years of age, it pleased God, by a remarkable effusion of heavenly influence, to excite amongst the youth of that academy, a very serious and deep attention to the important concerns of religion and their souls. Of that influence he largely partook; and, in a short time, he openly avowed himself a disciple of that Jesus, whom he afterwarda so successfully preached. From that important period, he grew up, not in stature only, but in heavenly grace. His progress likewise in his academical studies was expeditious, and highly promising. At the age of sixteen he entered the junior-class in the college of New-Jersey, at that time under the direction of Dr. Witherspoon, whose literary accomplishments and talents for instruction have been justly celebrated. Under the advantages there enjoyed, his improvements were alike extensive and rapid. And it is worthy of observation, that, partly from a natural firmness of mind, and partly from an habitual sense of religion, he was, at no period of his residence at the college, though of a disposition remarkably cheerful, and prone to social intercourse, known to be drawn into any form of frivolity or dissipation incompatible with the strictest christian integrity and order.

He received the first honors of the college in September, 1773. From this time he devoted himself almost entirely to theological studies under the direction of his brother, the Rev. Samuel S. Smith, at that time president of the college of Hampden Sidney, in the state of Virginia; and from the progress which he made in that sublime speculation, added to his previous improvements in human science and practical religion, it may well be supposed, that his trials for the christian ministry, and admission to the sacred office, were accompanied with unusual approbation and hopes. He was licensed to preach the gospel by the Presbytery of Hanover in that state in the year 1778; and how far, in event, he justified those hopes, is well known in the several departments of the church in which he was afterwards called to officiate. Of the many talents he possessed, it may with confidence be said, he suffered none, whose use might contribute to the great end of his ministry, to remain unoccupied; and he used them with a zeal and address singularly ardent, pointed, and impressive.

In the year 1779, he accepted a call to a church in the state of Virginia; and, at the same time, succeeded his brother, the Rev. Dr. Samuel S. Smith, now president of the college of New-Jersey, as principal of the seminary of Hampden Sidney. Here he was eminently honored by the great Head of the church, in having been made instrumental in promoting a general religious solicitude and reformation amongst the people of his charge and of the adjacent neighborhood. On this interesting occasion, he considered himself as called to extraordinary ministerial exertions. And extraordinary, indeed, were the exertions which he made. He generally preached once, at least, every day; and in the evenings, he was commonly engaged either in social conference, or in conversation with individuals who were anxious for direction in their spiritual concerns. Engagements however, so constant and interesting, he soon found to interfere, in several respects, with that attention, that was requisite to the order and improvement of the college over which he presided. He therefore determined to resign this part of his charge and to give himself wholly to the more indispensible work of the christian ministry. This work, from that time he prosecuted with an assiduity and ardor peculiar to himself: and many are the precious fruits of those his *labors in the Lord* remaining to this day. But, desirous, as he was, of an unabating continuance of those labours, he at length experienced the necessity of restraining them in a considerable measure. His bodily health was very sensibly and rapidly declining. Having,

however, about this time received a very urgent invitation from the third Presbyterian Church in the city of Philadelphia, and considering that, in this proposed connexion, he might pursue his desirable work without exposing his constitution to the power of several unfavourable circumstances, to which he was then subjected, he accepted the invitation, with the advice of his brethren of the Presbytery, and was installed as Pastor of that church in the month of December 1791. This connexion was notwithstanding but of short duration; by a few months only exceeding four years. The celebrity, he had acquired by his attainments in science, and in the various branches of literature, procured him the degree of doctor in divinity. This honour was conferred by the trustees of Nassau Hall, in the state of New-Jersey;—a honour, which, perhaps has never been conferred more deservedly in that or any other similar institution.

In the year 1795, Union College in the state of New-York was founded. The trustees, sensible of the importance of electing for the first president, a man of experienced talents, and one eminently qualified for the arduous task of arranging and successfully conducting a newly established institution, gave their suffrages to the subject of the present memoir. In consequence of this appointment he resigned his establishment in this city, and accepted the presidency of that institution. For three years he presided over this seminary, enjoying the highest approbation of the trustees, and the most affectionate attachment of the students.

But still, amidst the literary occupations in which he was there engaged, (to quote from a character given him in a funeral sermon by the Rev. Dr. Blair) 'the studies of theology, and the attentions more immediately attached to his sacred office, most warmly interested his heart, and were his predominant delight. For these he would improve, as far as he consistently could, every opportunity, which providence appeared to offer him. And although the energies, particularly of his public addresses, were often injurious to his bodily frame, yet no persuasion could prevail on him to spare himself. It was his joy and his glory to spend and be spent in his master's cause.' In consequence, he here again suffered beneath the pressure of encreasing infirmity. His multiplied cares and laborious zeal were gradually diminishing the strength of a constitution originally good. Yet he was ever extremely unwilling to decline the invitations to public ministerial service which were frequently occuring. In this case,

in all probability, had he continued there much longer, without a suspension at least of some of his numerous attentions, he must eventually have fallen an untimely sacrifice to them. Such, however, was the continued attachment of the people of his former charge in this city, that on receiving information of the present state of his health, and of the apparent causes of its decline, they did not hesitate immediately to recall him to his former services amongst them: and he, on his part, was not long in deliberating on the expediency of embracing their affectionate invitation. He accordingly, to their great joy, returned to his former charge; and was reinstated in the month of May 1799.

His departure from the College was deeply regretted by the patrons of that institution, as well as by the students and all the friends of literature and science.

After his return, and during his continuance with the people of his former charge, his services were highly beneficial in quickening and establishing many serious christians, and in exciting many others to a solicitous attention to the things which belong to their eternal peace; and, in fine, in rendering that congregation, on many accounts, one of the most respectable in this populous and flourishing city. But their joy (such was the will of Heaven) was ere long 'turned into mourning.' About the middle of August 1799, he was seized of the pestilential distemper, which was then commencing in the city, and which prevailed with encreasing mortality until the month of November following. He died on the twenty second day of August; and he died with all that apparent resignation and joyful hope, which might be expected in a christian so eminently endowed, and so firmly established in the faith of the glorious gospel.

It is much to be regretted, that, possessed of talents so far above the ordinary grade, and of a mind so richly, and so variously furnishsed, he did not leave behind him some productions which might have served as monuments of his merit, and as beneficial legacies to mankind. But, such was his zeal and assiduity in the active services of the church, as to afford but little time, for designs of this nature. His memory, however, will always be dear to his friends especially to those in whose estimation the cause he so ardently and successfully promoted was precious. To them, though dead, he still speaketh.

I will only add, in the words of the afore-mentioned discourse, that, 'Blessed with a memory uncommonly retentive, and aided by a superior relish for scriptural information, the

language of the sacred oracles was at all times familiar to him. This was manifest by his great ability and aptness in 'dividing the word of truth.' In consequence, however unexpectedly he might be called to dispense that word, he could 'bring out of his treasure things both new and old.' How clearly and fully was he wont to explain his subject! With what irresistible argument would he confirm the truth! With what admirable dexterity would he accommodate it to the state and characters of his audience! With what persuasion would he move the heart! With what luminous force would he arrest and strike the conscience! He spoke as one who knew the worth of souls. He spoke as a messenger from God tc perishing immortals. He spoke, as impelled by the powers of the world to come.

He was conscientiously punctual in attendance on the several ecclesiastical judicatures with which he was connected. To his conduct in these the presbyterian church in the United States is much indebted. His wisdom, moderation, and clearness of conception, added to a happy facility and pertinence in speech, a force in reasoning, and well known zeal for truth and duty, contributed to render his counsels always weighty and decisive.

His aspect was intelligent, and rather prepossessing. His deportment was easy and serious, yet agreeably animated. His temper was mild and accommodating, yet enlightened and steady. His conversation was, at once, instructive and entertaining. With his friends he was often facetious, and sometimes witty; yet never, in his most unrestrained indulgences, would he violate the claims of christian decorum and prudence.

In his disposition, he was open-hearted and liberal; compassionate to the sick and afflicted; and, as his ability extended, he was always the poor man's friend. In the tenor of his conduct, indeed, he manifested a noble indifference towards earthly things.

As a friend, he was warm, sincere, and steadfast, equally remote from ostentatious profession, and from precarious humour. His approbation was not easily gained, nor, when gained, was it easily lost.

As a husband, he was affectionate and kind. As a father, he was prudently indulgent and tender. In this latter relation, while he conciliated affection, and allured filial freedom, he failed not to command becoming veneration.'

He married, in the state of Virginia, a daughter of Colonel John Nash. This pious and amiable lady, by whom he had five sons and two daughters, resides at present in Princeton in the state of New-Jersey.

Who, in short, that knew him, as the author of his funeral eulogy justly exclaims, would not be ready to say: 'happy the family over which he presided; happy the man who was favored with his friendship; and more happy the people whose heavenly interests were his peculiar care!—He was a public blessing to the church. He was an honour to the people of his pastoral charge. He was an ornament to the christian and ministerial profession. As the great Apostle of the Gentiles, he magnified his office. He spoke as he believed; he practised as he spoke. He lived 'the good and faithful servant;' he died in the Lord, and 'his works have followed him.'

RELIGIOUS AND MORAL DISCUSSIONS.

THOUGHTS ON FASHIONABLE MANNERS.

[*By a lady.*]

It is a melancholy reflection to a benevolent mind, that, as the clouds of superstition and bigotry are dispelled, the influence of religion should decline, and a zeal for her interests sink into a cold indifference to her claim upon the heart, and a languid inattention to her precepts: But, if we contrast the present with former ages, we shall, perhaps, be justified in the conclusion, that such is the fact.

When barbarism and ignorance had overspread the countries to which the benign influence of christianity had been extended, its professors soon began to depart from a strict observance of its precepts, and the minds of all men appeared to become still more involved in the thick darkness of paganism. Infected by the contagion of vice, yet awfully conscious of the purity and holiness of God, believers looked up to Him, rather as a judge whose wrath they would deprecate, than as a father in whose mercy and love they should trust. For many succeeding ages this was noticed as a common trait in the christain character. Through the dark medium of a disordered imagination, he beheld Omnipotence armed with a rod of vengeance; penances the most rigorous were performed for the expiation of crimes; and the body tortured for the purification of the soul. Thus, in the unrestrained operation of human passions, the fear of future punishment was appeased by voluntary inflictions; and the rays of heavenly hope and peace beamed only on the bleeding victim. How different these from the emotions which will swell the human heart, in the just contemplation of the Supreme benevolence, the bountiful author, and continual supporter of our being!

But to trace the progress, or describe the nature of superstition, is foreign to our present object. Those clouds which inveloped the minds of men are dispelled; truth has burst forth in its native and simple character; and the nature and attributes of God are observed and known by mortals, in the

same light in which he has been pleased to present them. Very different is the nature of that atonement which is now offered for sin; wholly unlike is that purification which it is necessary to make for the corruptions of the heart. To purge the soul from the contamination of sensual indulgence; to cherish a spirit of divine love; and to extend its gentle influence to our fellow-mortals, are now seen to be the requisitions of christian faith. Religion, arrayed in the beauty of holiness, beams forth from the gloom which had been drawn around her, and calling us from a reliance on outward sacrifices, and pompous ceremonies, invites our affections, and lays claim to our hearts. Diffusing the pure spirit of Christ, she teaches us that 'God is love;' and that the service of our divine Master is no longer to be regarded as a toil or a sacrifice. '*God is love*'—How vast! how comprehensive is this short expression of Almighty excellence!

Whence then proceeds that indifference and even aversion to religious pursuits, which too generally prevails among all ranks of people; and more particularly among those, from whose education, station in life, and opportunities for improvement, we should look for enlarged ideas, dignified sentiments, and enlightened minds? Why is it, that in our city, we observe such defection and indifference to the precepts of christianity; such inattention and deadness to the spirit of divine love, when the messengers of heaven are faithfully and constantly sounding in our ears the glad tidings of peace and reconciliation with an offended God? Business, politics, and pleasure have votaries, who pursue their objects with avidity, though toil, disappointment, and satiety mark their progress: but at the shrine of religion, how few offer the ardent sacrifice of a devout and grateful heart! Yet to what a small part of existence do the interests of business, politics, or pleasure extend! On the confines of mortality, their prospects terminate, and the last closing of the eyelids on the light of time, shuts them out forever. But, who can tell the boundless hopes, who can conceive the height of blessedness, which may be derived from the promises of the infinite God? Shall we then be content to grovel on earth, while Heaven is open to our hopes? Shall we remain satisfied with the perishable enjoyments of time, when the life of angels may be ours in the ages of eternity?

Among the female part of the community, whose young and susceptible hearts are formed for pious and devotional exercises, we particularly regret the prevalence of that light-

ness and vanity, which supersedes all serious reflection, and banishes, for the engagements of dress, company, and conquest, the best hopes of an immortal spirit. To such, a few expostulations are now offered by one strongly solicitous for their interest, and whose constant prayers are offered up for their future happiness.

Will ye pause, my sisters, and while pleasure allures, while vanity elates, and flattery sooths the heart, listen a moment to an advocate for eternity, who would plead with you for that part of yourselves which shall survive when corruption shall have feasted on your blooming cheeks, and the worm shall have defaced that beauty which is now the object of your pride and glory? Not in heaviness of heart; not in austerity of manners; not in insensibility to human concerns, does religion require you to tread the path of duty. Her native aspect breathes benignity and peace; she smiles on the fullness of social enjoyment; and forbids not the innocent gratifications and amusements of life. But amusement as it is at present pursued is dissipation; dissipation of time, health, and fortune; of all that is most precious in private and domestic life; dissipation of those best affections of the soul, those intellectual enjoyments, which dignify our nature. Perhaps from the bosom of retirement, abstracted from the gaieties of the world, its scenes appear in too strong colours: but let unbiassed reason decide, whether from these scenes of dissipation there ever sprung one sentiment which ennobled the affections, refined the desires, or elevated the soul to the highest enjoyment of its nature, to an inward communion with our Maker, and the anticipation of immortal joys in his presence? 'God is love;'—but he is likewise a God of purity and holiness, and the heart that would be accepted by him must cherish the influence of his divine Spirit, and endeavour to assimilate itself, as far as imperfect nature will admit, to this source of light and love. But how is this to be done? By fluttering in the maze of folly, or flaunting in the glare of vanity and pride? by devoting that time which is allowed us for intellectual acquirements, to frivolous consultations on dress and ornament, and sacrificing the best feelings of nature in listening to, or reciting the tale of calumny and detraction? by a continual round of empty amusements, trifling conversation, or other vain occupations which fill up the hours of a fashionable fine lady? Surely no.—Ye whose tastes are thus vitiated, appeal to your own hearts, and say, do ye find no relish for the more sublime degrees of human happiness, no desires for that bliss which is to be found only in Heaven? Whence proceed those

elegant and virtuous sentiments which give to society its polish, and to friendship its charms? Are they to be met with in those circles of dissipation where personal admiration claims every exertion, and rivalship and censure implants envy in the bosom, and gives asperity to the passions? From what comes that benevolence which extends to every son and daughter of distress; which succours the necessitous, sooths the afflicted, and feels for the sorrows of those whom it has no power to relieve? Not from the transitory emotions of pity, nor the sigh of compassion which nature calls forth, but it is from the warm and animating principle of love to God, that a diffusive charity and love to his creatures must flow. Where is that purity of affection and unlimited friendship which unite in the most endearing of human connections, which qualify you to fulfil the duties of wife and friend to the chosen of your hearts, and to join in fond solicitude for the welfare of those tender beings which Heaven may commit to your charge? Ah! my sisters; that ye could be made sensible of that joy which swells the bosom of the fond mother, on beholding the virtuous principles her care has implanted expand and flourish in the young minds of her offspring! But how can you expect this joy, if you have no ability for the duty, if yourselves are unenlightened, and the prime of your days wasted in pursuits unworthy of your station? Alas! a capacity for these enjoyments exists not in a heart insensible to religion, enslaved by the tyranny of fashion, and devoted to her facinating pursuits!

Thus far I have considered the cultivation of religious impressions, and the exertion of our noblest faculties, only as affecting the happiness of this life; but in the hour of affliction, and on the brink of the grave, from what source can we derive that hope and comfort which shall sustain the soul? At the loss of property, of friends, or of health you can no longer look for pleasure in the gaiety and dissipation of the world. A repetition of the scenes through which you have passed can no more be made, and you must derive support from other objects. At that time how can you ask consolation of God, when your hearts have never swelled with gratitude and thankfulness for his benefits? When the prospects of life are darkened, how will you look beyond them with the hope of unmingled felicity? O for an awakening and persuasive voice, which might penetrate the inmost recesses of such hearts, and arouse them from their dreams of vanity, before it shall be too late. It should show to them that they exist

for eternity; it would display the capacity of their nature for endless progression; and rescue from the contagion of example those innocents who have not yet been drawn into the empty round of vanity and folly!

P.

ERRORS OF OPINION.

No sentiment has been more generally or more confidently advanced by those who have disbelieved, or affected to disbelieve, the christian religion, than this, 'that where a man's temper is amiable, and his conduct moral, his speculative errors in religion will not exclude him from the favour of the Almighty;' or, in other words, that 'men are not accountable for their opinions.' We will here attempt to show the danger and falsity of this position, by concisely examining the several arguments which have been brought forward for its support. These arguments are principally these:—

1. That errors in speculation are *involuntary*. If this be true, it must be acknowledged that they are not criminal. Where there is no concurrence of the will, there can be neither virtue nor vice. Let us then attend to the proof by which this argument is supported. The mind, it is contended, is passive in its perceptions, and must receive its notions just as things are presented; and as opinions and judgments are formed from these perceptions, they must be passive also, and consequently involuntary. It is, indeed, acknowledged, that the mind is passive in its perceptions, just as the eye is in receiving impressions from external objects. The images it forms must necessarily correspond with the objects they represent; nor can we vary these images, except by injuring the organ of vision, placing objects in different mediums, or at different distances. But, admitting that the *perceptions* are passive, we deny that the *opinions* or *judgments* formed from them are passive also. The mind is active in its combination of ideas; and though it cannot alter its perceptions, it can vary their arrangement, overlook some, give a prominency to others, and work the whole up into different forms according to its taste and ingenuity. How does prejudice, pride, or passion give an undue bias to the mind, and warp the judgment? How frequently will carelessness or obstinacy overlook

or pervert the most important considerations, and give a most unaccountable turn to the plainest truths? This may be witnessed almost every day among persons whose minds are already made up on any particular subject; when arguments that amount almost to demonstration are completely lost upon them, and their opinions seem as if lodged within an impregnable fortress. Whatever, therefore, may be said of the mind's being passive in its perceptions, it can never be shown that its opinions and judgments are so also; because we know, that in most instances prejudice, obstinacy, or pride, have the principal influence in forming them; and if the disposition be criminal, the opinions it has a share in forming cannot be pretended to be innocent. Beside, the very same argument would prove that errors in the facts, as well as in the doctrines of christianity, are also innocent. The mind is as passive in its perceptions of historical facts as it is of what relates to doctrine; and, therefore, for the same reason that doctrinal errors are supposed to be innocent, a rejection of the whole of christianity as mere fable is innocent also. Nay, further, this very same argument for the innocence of error in doctrine, will prove the innocence of error in practice. Our opinions and judgments, it is contended, are innocent because our perceptions are passive. Now, as our actions are merely the results of our opinions and judgments, which are involuntary, our actions must be involuntary also, and therefore innocent. It will then follow, that there is nothing criminal in any errors of doctrine, of historical facts, or of actions themselves!

2. It is also urged, as a further argument on this subject, that 'speculative errors are innocent, *because they cannot be repented of*.' No man, it is said, ever repents of his speculative errors. This is not true. We may, and often do, repent of errors in opinion, which have led us into difficulties or misfortunes; and surely it will not be contended that sorrow is due to the mere consequences of our opinions, because these were only matters of necessity which followed as effects from causes previously existing in the mind, and which abstractedly considered, have no good or evil in them whatever. Now, if men often do repent of those speculative errors which have led them into distressing circumstances, and the proper object of penitence were the culpable state of the mind, and not the result of that state of the mind; what good reason can be assigned why those errors may not be a proper ground of penitence, from which no practical inconvenience seems

likely to flow? In fact, actions considered abstractedly from the principles from which they flow, have no good or evil in them whatever: they are as harmless as is a piece of matter that is put in motion. It is the mind, or soul, which gives existence to our actions, which is the object of praise or blame; and when actions produce evil, it is the turpitude of the mind which affords ground of repentance. Hence it follows, that opinions merely speculative may afford as just cause of penitence as overt actions, since both may be equally the result of a careless or depraved disposition of the mind.

3. But, it is further contended, that 'a wise and gracious governor would never appoint as a part of duty, nor punish as a crime, that which has no intrinsic good or evil in itself.' 'We may depend upon it,' say our adversaries, 'that provided our actions be virtuous, no enquiry will ever be made what our opinions may have been; and to suppose that a merely speculative error may be a ground of animadversion, is to divest the Deity of his attribute of goodness.' It has been already admitted, that no opinions, independent of the mind by which they are formed, have either good or evil in them; and the same has been shown to hold in respect of actions, which, nevertheless, are admitted to be a proper ground of reward or punishment; and probably no good reason can be shown why the same may not hold good of opinions. If it be said, that virtuous actions have in them a moral fitness to answer some good end, and vicious ones a moral unfitness, but that opinions merely speculative have in them no such fitness, which may be a sufficient reason why the former may not be a proper ground of reward or punishment and the latter not so, it is answered, that we do indeed admit that a wise and gracious governor will not act capriciously, nor require that of his creatures which can answer no good purpose: but before we admit the conclusion drawn from these premises, our opponents must prove that no opinions merely speculative can have in them a moral fitness. To say, that we cannot discover such a fitness, is to say that we cannot discover what may be abundantly clear to conscience. Surely it cannot be considered as a valid argument against a supposed part of the divine government, that we cannot perceive what good purpose it can answer. If indeed we could discover a manifest unfitness in requiring the belief of certain speculative doctrines, we might be sure, that such a requisition did not form a part of the divine economy; but till we have made this discovery it becomes us to be silent on the ground of fitness. It will not be denied, that

the divinely appointed rites of the Jews had in them a fitness for some valuable purpose for the time being, though that fitness might be far from being evident to the Jews themselves. Now, had any ignorant conceited Jew come forward at the appointment of these ceremonies, and declared against their divine authority, because he could see no fitness in them, would any reasonable man have considered this argument as valid? Might it not have been answered, 'true; you may see no good end to be effected by them, and no wonder; there are a thousand things which a wise man may know, and of which you may be completely ignorant. Is it extraordinary then, that, what to a weak mortal, like yourself, should seem altogether useless, may be designed and calculated to promote some very valuable purposes in the government of God?' But perhaps, after all, it is not so difficult as our adversaries would have us believe, to discover a propriety in requiring our belief of speculative doctrines. It will be acknowledged, that it is agreeable to our ideas of fitness, that a creature should implicitly obey his creator, whenever his will can be discovered. Now, what can be so suitable a way of displaying the sovereignty and uncontrolable authority of God, as requiring a prompt obedience to his commands without assigning the reasons on which they are founded? What so proper a method of manifesting our humility and submission, as an implicit obedience to his legislative authority, and a submission of our judgments to his infinite wisdom? In our performance of duties, which approve themselves to our reason and understanding by a manifest fitness in them for accomplishing some desirable good, I do not know that we manifest much submission to the authority of God; because the object to be accomplished may of itself be a sufficient inducement to put us in action. But where no such fitness is discoverable, there obedience is paid to the authority of God as such, and is an acknowledgement of his right to command. In fact, the argument under consideration, if properly examined, will be found entirely to undermine all authority, and to destroy all obedience. It assumes, that nothing can be required of us, which has not such an antecedent fitness in it as we can clearly perceive. If this be the case, good actions are not acts of obedience to God, as the universal governor who has a right to command, but a mere conformity to moral fitnesses. Leave God, the creator and king, out of the question, and our duty, on this supposition, is still the same. An equal, or even an inferior, proposes to our consideration something which it is

fit we should do, to answer a purpose evidently good; the reason and nature of things immediately lays an obligation upon us to perform it, and not to do so would be to act contrary to our reason and interest. In the case, therefore, of moral fitnesses, an inferior may lay his superior under obligations, as well as the latter the former; the authority of the person being quite out of the question. What then becomes of the sovereignty and government of the Almighty? What room is there for the exercise of humility and submission? Where is the superior and where the inferior? What becomes of the systems of ethics which have stood the test of time, and received the suffrage of the wisest and best of men, which resolve all duty into the will of God? We have now discovered, it should seem, a mode of ascertaining duty perfectly independent of the will of the lawgiver; nay, we have found out a standard by which we may safely scrutinize the divine counsels, and which supersedes the necessity even of a divine revelation. In supposing, therefore, that the belief of speculative doctrines cannot be required by a wise governor, because such doctrines, *according to our views*, have no inherent value in themselves, is to divest the Deity of his sovereignty, to convert his laws into simple directions, and to render the creature independent of the Creator. 'Should sentiments like these,' says an eloquent author, 'ever become popular; should they ever descend from speculation into common life, and become the practical opinion of the age, we may apply to such a period the awful words of Balaam; *Who shall live when God does this?* No imagination can pourtray, no mind can grasp its horrors; nor when the angel of the apocalypse, to whom the keys are entrusted, shall be commissioned to open the bottomless pit, will it send forth a thicker cloud of pestilential vapour!'

4. The innocence of speculative error has sometimes been inferred from 'the vast *variety of opinions* formed on religious subjects.' It is contended that 'there must necessarily be great obscurity in doctrines in which so many wise men differ; and that if God should require the belief of any doctrines as necessary to salvation, they would be so clear as to exclude the possibility of misconception or error.' But if it be really true, that the state of the mind has a powerful influence in forming opinions, this difference may possibly be accounted for, without supposing there is any want of clearness in the doctrines themselves. But upon what ground is

it conjectured that if the belief of any doctrines were necessary to salvation, they would be so clearly revealed as to leave no room for error? Would such a revelation be analogous to the rest of the divine conduct? God has declared that *holiness* is necessary to salvation; does any one thence infer that he has left no room for *sin?* Surely it might be sufficient to justify the conduct of God, even to the satisfaction of our opponents, if God hath rendered holiness attainable by the use of proper and prescribed means; why then may not the Almighty have done all that can reasonably be desired if he has rendered the knowledge of the truth attainable by the use of proper and prescribed means, although he has not made it so clear as to exclude the possibility of error?

Does it not then appear, that *errors of opinion* may be truly criminal, and consequently punishable; and that it is not inconsistent with our ideas of a wise and gracious governor, to require the belief of speculative truths as necessary to salvation?

ANTIQUITIES.

Continued from page 197.

Among the many religious institutions of the Jewish church, the sabbath, or rest on the seventh day, was among the most important, and peculiarly characteristic of that nation. There were three sorts of sabbaths, or times of rest, among the Jews the sabbath of the seventh day in each week, and called emphatically the *Sabbath day*; the Sabbatical year, or every seventh year; and the Jubilee, which was celebrated at the end of seven times seven years.

The sabbath, properly so called, was a festival instituted by God, in commemoration of the creation of the world which was finished on the sixth day, as appears from the book of Genesis, and also from the law of Moses, wherein it is said, that in six days, God made the heaven and the earth, and rested on the seventh day. The reasons for this institution appear to have been; first to preserve the remembrance of the creation of the world, and thereby to prevent idolatry, by setting that day a part for the public service of the Creator of *all things*; secondly to give man and beast one day of respite and rest every week. But with regard to the people of

Israel or the Hebrew nation, the sabbath was established for an additional reason, not only to acknowledge and worship the God of Heaven as the creator and preserver of all creatures, but also particularly to celebrate the memory of their miraculous deliverance out of Egypt and from the tyranny and persecution of Pharaoh, by whom they had been so grievously oppressed. This additional reason is expressly given in Deut. v. 15. Hence the sabbath is emphatically styled in scripture, a sign between God and the Israelites. But great care should be used to distinguish clearly between the sabbath of the creation, that of the Jews, and the christian sabbath.

The first appears to have been a general law of the creator, requiring a seventh part of time for the express purpose of worshipping him alone, as the glorious author of all things, and acknowledging that every finite creature was the workmanship of his hands. This was the best preservative against all kinds of idolatry, and had it been strictly kept up in the world we should not have heard of such contradictory, and almost incredible accounts of the worship of every species of the vilest of beasts, as well as the sun, moon, and stars. It must be acknowledged, that Moses does not expressly mention the sabbath before the Israelites leaving Egypt, though he speaks of the number seven being accounted holy, yet it does appear that, however it had been neglected by them, it was kept before the giving of the law. When Moses first mentions it, on the 15th day of the 2d month after leaving Egypt, he does not speak of it as a new thing, but as a subject familiar to them. It was on the circumstances of their having left some of the manna until the morning of the 2d day, when they found it stinking, yet when they gathered twice the usual quantity on the 5th day, it kept perfectly well two days. This they reported to Moses as contradictory of their previous experience. Moses answers, without other explanations, 'This is that which the Lord hath said, to morrow is the rest of the holy sabbath unto the Lord, ye shall not then find it in the field &c.' 'Six days shall ye gather it, but on the seventh day, the sabbath, in it there shall be none.' Still unbelieving, they went out on the sabbath to seek for it, but could not find any. This was displeasing to God, and he said unto Moses, 'How long refuse ye to keep my commandments and my laws, see for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days' &c. &c. Had not the sabbath been kept before this, the people would not have understood Moses, without some further explanation why the seventh day differ-

ed from the other six. This happened some time before the giving of the law. The seventh day was reckoned from the day of their leaving Egypt, when their months were altered, and Abib made their first month, their departure being on the first day of that month, to commence at that time on that very account, and as an additional memorial to be celebrated on the Jewish sabbath. A further evidence that the sabbath was kept before the Israelites left Egypt is, that there was a day when the family of Adam appeared before the Lord with their offerings. When Cain received his sentence and lamented its consequences, among others, one was that he should be hidden from the presence of the Lord; which, in the language of scripture, means being cut off from his worship. Noah on certain days offered sacrifices to God. Job also appeared before God and offered sacrifice on a certain day, and it is expressly said, 'there was a day when the sons, or children of God came to present themselves before the Lord.'

The Heathen nations also formerly observed the like custom of devoting a seventh part of time to religious purposes. Josephus against Appion, about the end of the 2d book, says 'there is no city, Greek or Barbarian, in which the custom of resting on the seventh day is not preserved, as it is among the Jews.' Clemens Alexandrinus quotes out of Hesiod 'that the seventh day was sacred;' the like out of Homer and Callimachus, to which may be subjoined, what Eusebius has taken out of Aristobulus Lib. 13. cap. 12. 'Theoph. Antiochanus to Antolychus concerning the seventh day, which is distinguished by all men.' Suetonius in his Tiberius 32, says Diogenes the Grammarian used to dispute at Rhodes on the sabbath day. Herodotus tells us, in his 2d book, that the keeping the seventh day was not a new, but a very ancient custom, and Mr. Selden in his Tract de Jure Nat. and Gent. Lib. 3d. chap. 15, in a very learned manner proves, that the Heathens generally observed one day in seven as a religious day, though the length of time and corruption of manners had greatly obscured, or quite blotted out, the remembrance of the original institution.

The Jewish writers supposed it of general obligation. Philo calls it the feast, not of one people or country alone, but of the whole universe, de Opismundi, page 15.

The reason for appropriating a seventh part of our time in a special manner to the service of God is applicable to all mankind, and appears to partake of the nature of the moral law. The design of the sabbath being to keep in remembrance, and

to celebrate the creation of the world, it ought to be universally received, and forever observed, as the best preservative against ingratitude and idolatry, and the best means of keeping up a sense of the being and power, goodness and mercy of Almighty God. No one can have a true idea of the importance of this institution, till he fully contemplates the conduct of those nations who have lost the knowledge or neglected the observance of it. The words used by the Almighty when he instituted the sabbath, fully imply that the command was to extend to every country and to every age. God blessed the seventh day and sanctified it, because on that, he rested from his work. That is, God set apart this day and devoted it specially for his service. This is what is meant by its being a holy day. All the utensils of the temple were holy, that is, set apart for the service of God. There could be no intrinsic holiness in them, but they were separated for the service of a holy God.

But on the introduction of christianity into our world and the rejection of the Jews, we were told that their system was as a branch cut off from the true olive, and that the christian church was grafted into its room. As when the Jewish church succeeded the original or Patriarchal church, or became grafted into it, the additional reason was given that the sabbath should be kept for the commemoration of the great event of their deliverance from temporal bondage, so at the engrafting of the christian church into the same olive, the day was changed to the first day of the week, to commemorate the greater event of the resurrection of our Lord Jesus Christ. Thus the church of God has been one and the same from the beginning; the particular and peculiar institutions, for particular and important purposes, have been added, as specially applicable to a particular dispensation of God's providence—The Patriarchs kept the sabbath as a memorial of the creating goodness of the one only Almighty God, and his universal providence towards all his creatures—The Israelites kept it with the same view, and as their deliverer from Pharaoh and all his host, and their guide and creator toward the promised rest in the land of Canaan—The christian adds to these powerful obligations the commemoration of the death and resurrection of his glorious redeemer, who on this day delivered him from the tyranny and dominion of the spiritual Pharaoh and tne bondage of spiritual Egypt and is introducing him to the real and spiritual Canaan, at his second coming in glory, of which the promised land was but a type or shadow.

The christian therefore clearly distinguishes between the sign and the thing signified; and while he rejoices that through the resurrection of his redeemer, he is delivered from the 'blackness and darkness and tempest, and the sound of a trumpet and the voice of words,' and that 'he is come to Mount Zion and unto the city of the living God, the heavenly Jerusalem,' he is yet careful to observe the command, by giving unto God his due, not by considering all other days as unholy, but by giving himself up to the service of God and his generation, in all the concerns of life. He also specially sets apart one day in seven to the more immediate worship of Almighty God, through Jesus Christ, that he may know him and the power of his resurrection and the fellowship of his sufferings.' But to return. The Jewish sabbath began on Friday about sun set, and ended the next day at the same time. The law so strictly enjoined this rest, that the Jews were not suffered to dress their victuals, nor even to light their fires on this day, but were obliged to prepare these things the day before, which, for this reason, is named the preparation of the sabbath. Both man and beast were obliged to rest and abstain from all servile occupations. It appears from several places of the New Testament, that religious exercises such as reading the law, praying and blessing, were reckoned necessary on the sabbath, but they are not prescribed by the law. Rest however, was enjoined with the utmost strictness, and, that for the reason above mentioned. Circumcision and works of mercy and all occupations relating to the divine service were performed on the sabbath day. Indeed, it was a maxim among the Jews, that there was no sabbath in the sanctuary. They made this day a day of great rejoicing, and as a token of it was the sounding the trumpets at the 9th hour, or 3 o'clock in the afternoon of the Friday, when all at work in the country left off; and again some time after when all working within the city ceased, and shops were shut; the last was at sunset, when they lighted their lamps. They also made great illuminations and every one put on his best garments and dressed over night, a greater quantity of victuals than usual.

Z.

REMARKS ON THE 109TH PSALM.

There are many who seem to think that the temper of mind, discovered in this psalm, is not agreeable to that mild and forgiving spirit which our Saviour requires in his followers, and which breathes through every part of his gospel. It might perhaps be sufficient to observe, that David being a type of Christ, and a prophet, what he says respecting the enemies of Christ and his people, ought to be considered as the declarations and denunciations of God himself, and not the expressions of his own feelings.

But I am of opinion, agreeably to some hints met with in some writers, and upon a careful perusal of the psalm, and examination both of the original and septuagint, that it may very fairly be explained in such a way as will remove every difficulty; and so as to show that the spirit which it breathes is the very same as the gospel, and that the inspired author is throughout the whole praying for, instead of cursing his enemies.

The psalm appears to consist of three parts; the first five verses being the first part, the next fourteen verses the second, and the remaining ten the third. The language of the first and third parts is very different from that of the second. It consists of prayers to God,—complaints of the author's distressed situation on account of the number and malice of his enemies,—their base ingratitude in returning evil for good, and hatred for love,—his earnest desire that they might come at last to be ashamed of their conduct; and that, however *they* might curse, God would bless.

Here we have his own declaration, that he blessed those who cursed him; so far was he from wishing them either temporal or eternal misery. And such we know was the conduct of Christ towards his enemies.

It is also to be carefully observed, that in the first and last part of the psalm, he speaks of his enemies in the plural number; but in that which we call the middle part, only one person is spoken of.

May we not, then suppose, that the curses, contained in the 14 verses, are those curses which David complains that his enemies uttered against him? And to make this plain, all that would be required, would be to introduce the 6th verse with these words.—*And thus they say.* In the ancient classics we know such words are frequently to be understood, the writers not thinking it necessary that they should be expressed.

Perhaps it will be objected, that this way of explaining the psalm does not remove the difficulty; as, in the 19th verse, the psalmist seems to make these curses his own, by praying that thus it may happen to his enemies. But let the reader observe, that the words, *let be*, are supplied by the translators, being in a different character; and there is no *verb* here, either in the original or the Septuagint. In the latter, which is a close literal translation in this place, the words are, τῦτο το ἐργὸν τῶν, &c; which may be translated in english, *this is the work, or this is the behaviour, of those* &c. The compound particle, *me-eth*, is sometimes rendered with respect to, or, on behalf of, (as in Ex. xxvii, 21.) and sometimes it is rendered, (ἐναντιον) *before*, (as in Lev. xxiv, 8,) And then the entire sentence would be, this is the behaviour of mine adversaries, (or of those who accuse me) before the Lord.

But if the particles above mentioned, must be rendered *from*, and the word *reward*, is thought better than *behaviour*; then the sentence may fairly be considered as a prophecy—*This shall be the reward of mine adversaries* from the Lord.

And this will show with how much propriety a quotation is made in the New Testament from this psalm, and applied to Judas, the enemy of Christ, of whom David was a type. Indeed the whole psalm may be considered as respecting Christ and his enemies; and as containing the solemn declaration, that however the enemies of Christ and his people may curse and blaspheme, all these curses shall fall upon their own heads. We have the assurance of Christ himself, that in the psalms there are predictions concerning him. I have read, that Dr. Sykes, in the preface to his comment on the Epistle to the Hebrews, has made some remarks of a similar nature to the above, on this psalm; but whether he has adduced any thing more satisfactory than the arguments above stated, I have had no opportunity of examining.

SELECTIONS.

[*From the Evangelical Magazine.*]

PULPIT ELOQUENCE DEFENDED.

It is no uncommon thing, in circles of professing christians, to meet with persons who assert, that literature is of little or no service to the interests of christianity; and they appear to be particularly inimical to that part of liberal education which teaches a public speaker to court the graces of language, and to employ the charms of eloquence. That this should be a sentiment easily adopted, and strenuously supported, by those who either are strangers to science, or unable to relish the beauties of composition, I do not wonder; but the sentiment is far from being confined to these; it is sometimes held by persons of good sense, who themselves are indebted for the superiority they possess, to those very sources of information which, in the ministerial character, they undervalue. It may be a matter of surprize, but the fact is indisputable, that there are many persons of respectability who prefer hearing an uneducated man, to one of very superior talents and equal soundness, merely because the first is unlettered, and the other has had the temerity to join the aids of human science to the inexhaustable stores of divine knowledge. It is a sentiment but too generally embraced by a certain class of conscientious, serious christians, that divine teaching is totally incompatible with human literature; and that human eloquence is inconsistent with the simplicity of the gospel. The advantages arising to a christian minister from a knowledge of the learned languages, as they are termed, and from general science, has often been discussed; therefore I wish to confine my remarks principally to that branch of literary employment which relates to composition, and which goes under the general name of eloquence. Our object is to show that the use of it in the pulpit is lawful and expedient; in order to which, for the sake of perspicuity, we shall attend,

1. To the natural power of eloquence as seen in its effects in various instances; and,

2. To some general objections against the use of it in preaching; in answering which, we trust, it will be evident that it is far from being inimical to the interests of christianity.

1. It is sufficiently evident, that eloquence has a strong influence over the minds and passions of men.

I do not call the attention of the reader to those compositions which filled Athens with valour, which agitated or calmed, at the will of the orator, the bosoms of a thousand warriors, and which, all nations have consented to immortalize. The thunder which Demosthenes hurled at the head of Philip, continues to roll to the present hour; and his eloquence, stripped as it is of action and utterance, mutilated by time, and enfeebled by translation, is yet powerful enough to kindle in our bosoms, at this remote age, a fire, which the hand of death has extinguished in the hearts of those who were originally addressed! We pass over, also, the eloquence which Cicero poured out, in a torrent so resistless, that the awful senate of Rome could not withstand its force; an eloquence that could break confederacies, disarm forces, controul anarchy!—an eloquence that years cannot impair, age cannot weaken, time cannot destroy! But we appeal to its influence, in an age not very remote, nor very unlike the present, in a neighbouring country, in the ministerial profession. I am anticipated to mean the distinguished eloquence of such French preachers as Massillon, Bourdaloue, Bossuet, and many others. I think it is incontestable that these were the pillars upon which the unwieldy fabric of papal power stood, through so many ages; and that, had it not been for the support afforded that enormous system of priestcraft, by the talents and eloquence of such men, it must have fallen, ages before its ruin was actually effected. Calculated as the ceremonies of that church were, to strike the senses, to captivate the imagination, and to awe the illiterate, time would have destroyed their effect, and the mind would have palled upon them, had not science, and her sister eloquence daily decked them with new charms, and with magic hand bestowed upon them new fascinations. Not the splendid altars adorned by the matchless execution of a Raphael's masterly pencil; but the fire of genius blazing upon those altars, secured dignity. The name of Massillon was more attractive than all the perfumes that Arabia could furnish; and this was the incense that filled the churches of spiritual Babylon. The theatre was forsaken, while the church was crowded; the court forgot their amusements, to attend the preacher; and his spirit-controuling accents drew the monarch from his throne to his feet, stopped the impetuous stream of dissipation, and compelled the mocking world to listen! This is not a picture delineated by fancy, but a representation of facts; and it is well known, that no fashionable amusements had attractions

when the French bishop was to ascend the pulpit. While he spoke, the king trembled; while he denounced the indignation of God against a corrupted court, nobility shrunk into nothingness; while he described the horrors of a judgment to come, infidelity turned pale, and the congregation, unable to support the thunder of his language, rose from their seats in agony! Let these instances suffice to shew the power of eloquence, the influence which language well chosen has upon the mind of man, who alone, of all the creatures of God, is able to transmit his thoughts through the medium of speech, to know, to relish, and to use the charms of language. We have stated the power of eloquence; it remains that we attempt to answer,

2. Some general objections against the use of it in preaching.—I am well aware that an argument is deduced from the power of eloquence against the use of it in the pulpit. 'It is liable to abuse;' say they, 'it tends to impose upon the understanding, by fascinating the imagination.' Most true! it is liable to abuse; and what is there so excellent in its nature that is not? The doctrines of grace have been abused to licentiousness; and the liberty of christianity 'used as a cloak of maliciousness.' This, however, is no refutation of those doctrines, no argument against that liberty. Because eloquence has been abused, because it has served Antichrist, or rendered sin specious, is it, therefore, less excellent in itself? or is it, for that reason, to be rejected from the service of holiness? No; let it be employed in the service of God, and it is directed to its noblest ends; it answers the best of purposes!

'But it is, notwithstanding its natural power, inefficient in the work of God; unable to save one soul from death; or, of itself, to impress one truth upon the heart.' Who doubts it? This is a power which God has reserved to himself; and when we defend the use of eloquence as a substitute for divine teaching,—away with it! If it were opposed to the operations of God the spirit, no one would sooner renounce its cause than the writer who now attempts to defend it. But shall we reject the use of the means, because, considered in themselves, they are inadequate to the end proposed? Or can it be said, that eloquence is not a mean to some classes of hearers, at least; and that it never has been blessed? or is there any thing in the mode of preaching that addresses itself at once to the understanding, and to the imagination,—to the judgment, and to the heart,—to reason, and to taste,—inimical to con-

viction? Must we not reach the heart, speaking after the manner of man, through the judgment? and must not the attention of the man be excited to judge, by striking the more susceptible powers of the mind, and by captivating the fancy?

'But the most eloquent are not always the most useful; and God hath chosen the ignorant, in various instances, to confound the wise.' It is granted. But does God uniformly work one way? When he sends, it is by whom he will send; and he can qualify, and does qualify those whom he raises up for himself. He can give powers as a substitute for literature, and by his own energy effect that which eloquence alone cannot. But we set not up this attainment against his energy, we know that it is useful only in dependence upon it. We know, too, why the ignorant are frequently exalted in the scale of usefulness, to shew that 'the power is not of man, but of God;' and 'that no flesh should glory in his presence.' But has he not blessed talents also, for the same important purpose? Has he never employed eloquence usefully? Has his favour been uniformly limited, or ever *limited* to the illiterate? Because he sometimes works without the means, and apparently in defiance of the means, are we therefore to lay them aside? Who possessed more advantages, or more eloquence, than the apostle, whose words are alluded to in this objection? Did Paul make a worse preacher for being brought up at the feet of Gamaliel?

'But Paul laid his attainments at the feet of Jesus Christ.' True; and there we are now endeavouring to lay eloquence! There we wish talents to be brought and expended! There, we desire always to learn. At the altar of God we would kindle the torch of science; and when kindled, let it be quenched without pity, unless it serves, like the star that appeared to the Magi, to lead us to Christ.

'But he counted his gain, in which his attainments were included, loss for Christ.' Yes, when it had a tendency to lead him to self-dependence, to 'exalt him above measure,' to support Pharisaical pride, to depress the salvation of Christ in his esteem! Whenever literature, or eloquence, gives the mind this bias, it is time for that individual to 'count it,' not merely nothing, but 'loss' too! But if knowledge, unhappily, in some sad instances, puffeth up, where is the good that does not? We must renounce every comfort, if we would live without danger! The corrupted mind of man is capable of turning every blessing into a curse, unless God controul it. And

under his direction, even that which would otherwise be injurious, is useful. What the Apostle counted loss, in comparison of Christ, was serviceable to him, and to the cause of God, at the Areopagus in Athens, and on a variety of occasions.

'But the gospel of Jesus disdains such assistance: for the apostle says to the Corinthians, 'I came not to you with excellency of speech:'—'and my speech, and my preaching, was not with enticing words of mens' wisdom.' That the gospel of Jesus disdains the assistance of eloquence, in a certain sense, I admit. It will not accept of any thing as its support. It stands upon its own inherent excellence; and spurns all extraneous aid. It is a sun absorbing every surrounding luminary. Its beauty eclipses every charm brought in comparison with it. Yet, is this a reason why, in enforcing its glorious truths upon our fellow-men, we should disdain assistance which, although it aids not the gospel, is useful to them? Follow the opposite principle, and lay aside preaching. The gospel approves itself to the conscience; every attempt to illustrate and enforce it is useless, when applied to the truth itself, for it cannot be rendered more excellent than it is: yet it may be rendered more perspicuous to our fellow-men, it needs enforcing as it regards them; and preaching has been instituted by God himself for that express purpose. So eloquence cannot render assistance to the gospel itself; but may be useful to those who attend it. True eloquence has for its object, not merely to please, but to render luminous the subject discussed, and to reach the hearts of those concerned.

'But the apostle's speeeh was plain.' We grant, that in stating the doctrine of christianity to the Corinthians, he asserts that he did it with plainness; and we doubt it not. Yet there were seasons when he disdained not the use of eloquence; and we admit, that there are seasons when all ornament should be laid aside, and plain truths should be told plainly: but this is no argument for the total or general disuse of it; not to say that much of real eloquence consists in simplicity.

Let every man limit the exertion of eloquence as it pleases him; and let him exercise his judgment in determining when it is and is not useful: let him pursue his own method, and hear his favourite preacher: but let him not condemn literature and its adherents; let him not reject truth, because she wears a richer garb than that in which he has been accustomed to see her. If eloquence cannot be the mistress, let her be the handmaid of religion; and we wish to assign her no higher

office. We contend not for literature in general, nor for eloquence as a branch of it, as the substitute for divine operations, or as essential to truth; but, as subservient to divine teaching, as useful to the cause of God; at least, as not inimical to the great designs held in view, in the exercise of the christian ministry.

We live in a day when it becomes us to be equal every way to our adversaries. This we never can be, if we cherish a contempt for liberal science. Infidelity lifts her standard, and advances, with daring front, to 'defy the armies of the living God.' Distinguished talents rally around her ensign. The charms of eloquence, the force of reason, the majesty of literature, the light of science, are all enlisted under her banner; are all opposed to 'the truth as it is in Jesus.' Let us, in reliance upon divine aid, meet them upon equal terms, contend with them on their own ground, turn against them their own weapons! Let us meet them in the plain, or upon the mountain; let us ascend to their elevation, or stoop to their level! Let us oppose science to science, eloquence to eloquence, light to light, energy to energy! Let us prove that we are their equals in intellect, their colleagues in literature: but that, in addition to this, 'One is our master, even Christ,'—that we have 'a more sure word of prophecy,'—and that our light, borrowed from the fountain of illumination, will shine with undiminished lustre, when their lamp, fed only by perishable, precarious supplies, shall be for ever extinguished!

The above remarks produced the following reply.

ON PULPIT ELOQUENCE.

Alas! Mr. Editor, we are poor, imperfect, and perverse creatures; and while some of us affect to despise learning and oratory, and every thing that might recommend our address to men of talents and education, others affect those accomplishments to an extreme, no less ridiculous, than the awkward delivery of their rustic brethren. I am no enemy to learning, or to eloquence; but I confess myself jealous, lest the ingenious defence of eloquence, in your November Magazine, should lead some young preachers, perhaps laudably ambitious to excel, to rate it too high, or to carry the study of it to some excess.

It is true, that the powers of eloquence were employed in the support of Rome, both Pagan and Papal; so were the arts of the painter and the statuary, and some other arts still more exceptionable; but this would be a poor reason for employing them in defence of true christianity. 'Our weapons are not carnal.'

It is even admitted that, in some instances, the powers of *natural eloquence*, have been greatly blessed; as in the instance of Mr. Whitefield and some few others: but, I believe, in all those instances, it will be found, that the preachers rated their oratorical powers very low, and relied wholly on the power of divine grace.

St. Paul himself furnishes us with an illustration full in point; for though the weakness of his voice and person might prevent his being an orator, yet he certainly was a man of extensive learning; and his writings furnish examples of almost every kind of rhetorical beauty; yet when he was to address the polite and accomplished Corinthians, he was particularly jealous lest any part of his success should be attributed to human wisdom or elocution. Instead of meeting them 'on equal ground,' and opposing 'science to science,' though master both of the Hebrew and Grecian literature, 'he was determined (especially among them) to know nothing but Jesus Christ, and him crucified,' and, instead of opposing 'eloquence to eloquence,' he renounces all the arts of orators and sophists, as 'the words which man's wisdom teacheth.' Great part of the first epistle to the Corinthians is so express upon this subject, that I would recommend your readers to compare it with the apology of your *eloquent* correspondent; and, I am much mistaken if it does not require talents, even superior to his, to harmonize them.

As to the idea of winning over the polite and refined part of the world to listen to christianity, it carries with it the marks of fleshly wisdom, which is foolishness with God; and, I may add, with truly wise men: for, however, women and children may be pleased with such great swelling words of vanity,' men of good literary taste prefer sense to sound; and a clear nervous stile, full of sentiment, is infinitely better than a style wrought with labour, and covered with ornaments.

SIMPLEX.

FROM THE CHRISTIAN OBSERVER.

We have received the following communication from a correspondent, on whose fidelity and accuracy we place such implicit reliance, that we have no hesitation in vouching for the truth of the narrative.

SIR,

My situation as minister of a parish, in a part of the kingdom where a great many soldiers have been successively quartered during the late war, has afforded me much opportunity of observing and enquiring into the state of religion amongst that class of men. Although, for the most part, the character and conduct of the military presents a picture of impiety and licentiousness, from which the mind of the serious christian turns with mingled abhorrence and pity, yet I feel much satisfaction in being able to bear testimony to several instances of genuine piety, even under all the difficulties and disadvantages which are attached to the life and habits of the soldier. I have spent many hours in the course of the last five years, in very profitable and edifying communication with men of this description, who have withstood the temptations and opposition which the present state of the military calling presents; and who have unremittingly persevered in the profession and practice of religion, notwithstanding the influence and persuasion of evil companions, nay, too often the threats and persecution of their officers. The trials to which those, who are more than usually concerned for the welfare of their souls, are exposed to from the ill-will and derision of the world is well known, but few, if any, are placed under more trying circumstances than the religious soldier. The hatred, scorn, and persecution, which he generally meets with, is far greater than that which usually falls to the lot of religious people of the lower classes, who are placed in other situations of life.

Shortly after the return of the Duke of York from Holland, one of the regiments which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one evening after divine service, with a request that I would explain a particular part of my discourse, which he had just heard, expressing, at the same time, much interest in the general subject of it. I found him to be a very well-informed man, of distinguished piety, and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

From this man I received a most interesting detail of circumstances which occurred during the campaign in Holland, including a particular account of the temper and behaviour of many individuals before and during the heat of battle. Such anecdotes, from a sensible and pious man, I consider as very valuable; for although we are at no loss in obtaining minute details of military operations from various quarters, both public and private, yet the *religious* history of a battle is one not always to be procured. I may possibly take some future opportunity of communicating to you this good man's remarks on the state of his comrades during that awful suspense between life and death which a battle occasions.

He frequently called upon me during the continuance of the regiment in my neighbourhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who made any profession of religion, and on that account was ridiculed and despised by the greater part of his companions.

At length the regiment having nearly repaired, by fresh recruits, the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition under the command of Sir Ralph Abercrombie. A few days before the departure, W——, for that was his name, brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements in Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as if with a desperate resolution of riding himself of life. On being introduced to me alone, the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money. He was a tall young man, of a dark sun-burnt countenance, having something in his aspect, speech, and address, which struck me as being above his present appearance. On opening his parcel, which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. 'Sir,' said he, 'you will hear with surprize, and, I cannot mention it without some uneasiness, what I have for a long time concealed from every one around me, that I am in reality a brother cler-

gyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales: he educated me himself for the church, and procured me ordination, with a title to a curacy at———, in the county of W——: my name is E——. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither means nor prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother clergyman in distress, I will show you several letters and papers which, when you have read, I trust you will give me credit for the truth of my relation.' He also wrote some sentences in my presence, which proved his hand-writing to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance); and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble. I urged the duty of his endeavouring to return, if possible, to the discharge of his ministerial duties, with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavour to procure his discharge from the army, by a representation of his case to the Duke of York. Although he spoke to me with much civility, and thanked me for my advice, and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had past: he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it; it was plain that no impression of a religious kind, had been made upon his mind. The peculiarity of his situation, and the occasion of his coming, led

him, at the same time to pay attention to what I said. I entered into a long conversation with him on the nature and design of christianity in general, as well as of the pastoral office in particular, examined him as to his views of the doctrines of the gospel, and explained my own to him very fully: I entreated him to take what I had said in good part, and urged him, by every sacred consideration, to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more entreating him to lay to heart what I I had said. In two days the regiment went away, nor did I see either W——, or Mr. E——before their departure.

A circumstance of so singular a nature frequently occupied my thoughts afterwards, and whenever I wore the bands which I had purchased from Mr. E——, I felt an encreased interest in his behalf. From that time till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified, a few years since: this I learned from a native of the place.

In June last, my old acquainiance W——, called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head, as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition, describing, in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

'I have now,' continued he, 'a story to relate which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr. E——. At that time I knew very little of him; he, however, shortly after we had left you observed with some emotion, that what you said to him had made more impression upon his mind than any thing he had ever heard in the course of his life. He then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him again before our departure for Egypt. We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met together. Mr. E—

took an immediate opportunity of saying, W——I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at——I can never forget him, his words made a deep impression on my heart, and I trust, by the blessing of God, they will yet make a still deeper.'

'I found on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage, had acquired much insight into religion. He showed strong marks of penitence, and gave a favourable hope of an important change having taken place in his views and dispositions. I was also happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four. We met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavours. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which, in our line of life, are too generally devoted to drinking, debauchery, and profaneness. In his confidential conversations with me, he frequently mentioned your name, and showed me the substance of your friendly advice to him, which he had from memory committed to paper.'

'When we arrived on the coast of Africa. Mr. E——and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremenduous fire which, for a considerable time, the French Artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and careless; now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt on that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E——was three or four times engaged with the enemy afterwards, and always behaved both before and during the battle with much steady, and I may call it, godly courage.

'On the evening preceding the 21st of March, our whole society met together. Mr. E——said, in the presence of the

rest, 'I cannot account for the strong impression which has seized my mind, that I shall not survive the event of to-morrow's engagement: no such prepossession ever occupied my thoughts on any former occasion, I feel, therefore, strongly affected by this; but if it be thy will, O God, thy will be done! We then united in prayer together for him, for ourselves, and for our brethren in arms, beseeching God to prepare us for the awful trial, and give us grace either to meet death with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day's battle, and the little chance we stood of all meeting again in this world, we embraced each other with peculiar attachment, and mutual recommendation to the God of battle and the preserver of souls. Oh, Sir! it was a happy, but trying season to us! I saw Mr. E——an hour before the horrors of that bloody day commenced; his words were, 'pray earnestly for me, and if I am killed and you should be spared, give my last blessing to our worthy and dear friend at——; tell Mr.——,' continued he, 'that I owe him more than worlds can repay: he first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ I can die with comfort.'

'After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared, except that of poor Mr. E——, whose head was taken off by a cannon ball at an early period of the action. Such was the will of God. Whilst, therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing and relating to you a story, which I know you rejoice to hear.'

Without farther comment, Mr. Editor, I send you the above relation, which I have committed to writing with as much faithfulness and accuracy as I am able. L. R.

Mr. Editor,

In 1797, some of the Society of Friends went from Philadelphia on a visit to the Indians in Brotherton and New Stockbridge, state of New-York, near the borders of Canada. On their return, the Indians voluntarily committed to the care of J. C. one of the friends, six of their daughters, young women,

who they requested might be educated by the society. This they generously undertook and kept them four years, putting them in different families in the country, where they were taught to read, write, knit, spin, sew and in other domestic duties. Three of them were returned in the year 1800, and the other three were to be returned in 1801. J. C. who had taken the charge of bringing them from their own country, could not consent to let them go, without becoming again their conductor and protector as far as it was in his power and notwithstanding his age and pressing avocations, he most benevolently undertook this long journey that he might deliver up his charge at the place, and to the parents from whom he had received it. Having had the perusal of his Journal, I earnestly solicited the liberty of extracting from it what I thought would come within the plan of your Magazine, that your readers might be benefited by the labours and observations of this worthy man. I am convinced it would be useful, if every anecdote relative to the customs, manners, improvements, and practical economy of the native Indians could be preserved and recorded. Had this been done in an early day much good would have arisen from it to the Indians themselves and to christians in general. I shall therefore make no apology for the following account. Z.

'It was the 10th day of the 10th month, 1801, after a very fatiguing and dangerous journey that we arrived at Brotherton, where we were received with great kindness by friend D. and his family. We found that these friends, have been of very essential service to the Indians. We rejoiced together, on account of the great mercies that have been extended to us on this long and difficult journey and with gratitude we set up our Ebenezar here, for hitherto hath the Lord helped us. As soon as it was known that we had arrived, many of the Chiefs of the nation came to see us; they behaved with much propriety, and our conversation turned on the civil and religious improvement since my first visit. The next day, being the first day of the week, two friendly families joined us and we sat together in religious contemplation—I thought the wing of divine regard appeared to reign among us, and was sensibly felt by most present. Afterwards I went to an Indian place of worship, where many people were gathered together at an Indian funeral, who behaved with great seriousness; the corps was brought and set before the door of the meeting house, and an Indian of this tribe, David Fowler, 'appeared in a

weighty manner, in supplication.'—They also sang an hymn. My host I. D. keeps a library belonging to the Indians, consisting of many valuable books, which were chiefly furnished by the society of Baptists, and many of the natives discover considerable taste for reading. In the evening, I read the 5th chap. of Matthew to a number of Indians who came to see me, and they gave great attention. This country which is their special property, may truly be said to be a land flowing with milk and honey. Though no manure whatever is used in their agriculture, my friend informed me that his land yielded fifty bushels of corn to the acre, and other produce in proportion.

The next morning we set off for the respective families of my Indian charge, at about nine miles distance, through a romantic and beautiful country, though not yet penetrated by good roads; we were obliged to walk great part of the way, the roads being too hilly and rough to bear the jolting of the waggon. In some places the hills were so steep that the horses could not hold the waggon back. At length we arrived safe at the end of our dangerous journey, and were received with great joy, and every countenance was expressive of its inward feelings. I was filled with gratitude at the recollection of the many mercies that had been exercised towards us by a gracious God in our perilous journey; and my heart overflowed with thankfulness, for being brought safe to the end of it.

[TO BE CONTINUED.]

ANECDOTE.

When La Raveillere L'Epaux arrived at the dignity of a director of the French Republic, he addressed some instructions to all the departments, in the name of the Executive Directory, on the subject of religion. Speaking of christians, whom he calls the fanatics, he says, 'Desolez leur patience, enveloppez les de votre surveil lance; qu'elle les inquiet le jour; qu'elle les trouble la nuit; ne leurs donnez pas un moment de relache; que sans vous voir ils vous sentent partont a chàque instant!' ['Weary out their patience, surround them with your inspection; let it embarrass them by day, let it disturb them by night; give them not a moment of repose; let them, without seeing you, feel your superintendance in every place.'] These instructions are dated in the month of Frimaire, in the 4th year of the invisible republic, and fully prove, how much philosophers, who have been inveighing so long against intolerance and persecution, can improve upon the practice when they possess the power.

POETRY.

PARAPHRASE.

Habakkuk chap. iii. *ver.* 17, 18. *Although the fig-tree shall not blossom, neither shall fruit be on the vines, the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herds in the stalls: yet, will I rejoice in the Lord, I will joy in the God of my salvation.*

Although the fig-trees no fair blossoms bear,
Nor the rich vines luxuriant clusters yield;
Though the mild olive fails to crown the year,
Nor flocks the folds adorn, nor herds the field:
Still in the Lord will I rejoice;
Still to my God will lift my voice:
Father of mercies! still my grateful lays
Shall hymn thy name exulting in thy praise.

Though the gay dreams of youth, th' enchanting bloom
By hope pourtray'd, misfortune has o'ercast;
And dash'd the fair perspective with a gloom
Which nought can dissipate while time shall last;

Though torn from nature's most endearing ties,
The heart's warm hope, and love's maternal glow;
Though sunk the source on which the soul relies,
To soothe through life's decline it's destin'd woe;

Though sorrow still affecting ills prepares,
And o'er each passing day her presence lowers,
And darken'd fancy shades with many cares,
With many trials crouds the future hours;
Still in the Lord will I rejoice;
Still to my God I lift my voice;
Father of mercies! Still my grateful lays
Shall hymn thy name exulting in thy praise.

Salvation!—promised by the God of Heaven!
Salvation!—purchas'd by the Lord of love!
To erring man, a peace and pardon given;
To erring man, eternal bliss above!

This is the theme shall raise the drooping breast;
This is the theme shall light the clouded eye;
Shall swell the grateful triumphs of the blest,
When earth's vain glories undistinguish'd lie:
For this, O Lord! do I rejoice;
For this, my God! I lift my voice;
Mercies so vast inspire my grateful lays
To hymn thy name exulting in thy praise.

P.

RELIGIOUS INTELLIGENCE.

AT the late session of the General Assembly, the Standing Committee of Missions made their report, which contained sundry interesting articles of intelligence, and was accompanied with the journals of most of the Missionaries who have been in the service of the Assembly during the last year.

In this report it was stated, that the Missionaries have performed the services assigned them with diligence and fidelity; that, although their journals mention no instances of extraordinary revivals of religion, yet they uniformly represent that the Missionaries were received in a friendly manner and treated with respect; that their congregations were, in general attentive, in some great solemnity prevailed, and in a number of instances the word appeared to be accompanied with power. The Committee, upon the whole, were of the opinion, that the seed which has been sown is springing up, and that the prospect of a harvest is such as to encourage to continued diligence, and more vigorous exertion. Parts of the Missionary journals were then read, and will be presented to the reader in the succeeding columns of this and future numbers of the Magazine.

The Committee informed the Assembly, that they have published a pamphlet, under the title of "*Glad Tidings*," containing a narrative of the state of religion, and particularly of Missionary efforts for its advancement, which contains such information as they apprehend will be particularly grateful to the pious mind, and have a direct tendency to promote the Redeemer's interest in the world: also, that they have divided among the Presbyteries, within the bounds of the General Assembly, for the use of the poor, a quantity of religious and moral books and tracts which the benevolence of individuals had, during the past year, committed to their care for gratuitous distribution, and that a part of these books have been presented to two female associations in Philadelphia, who have instituted a school for the education of female children of the poor.

It was also stated to the Assembly, that the Committee had endeavoured to establish an extensive correspondence with Missionary Societies in the United States and in Europe, and that from some of them they had received answers to their communications.

Some of these answers, viz. one from the London Missionary Society, and one from the Moravian Missionary Society, at Bethlehem, the reader will find in the subsequent pages.

The Committee further reported, that they have received several small donations for the support of Missions; and some assistance from the United States, and the Missionary Society of New-Jersey, for the support of the Indian school among the Cherokees, which has thus far surmounted the difficulties attending all new institutions of the kind, and will, probably, ere long, be firmly and prosperously established. They also report that they had, agreeably to the directions of the Assembly, commenced the publication of a Magazine, which they flattered themselves would, under the Assembly's patronage and support, become so productive as to make a valuable addition to their funds for pious uses.

The following are the letters from the London Missionary Society and the Moravian Missionary Society, mentioned in the above statement of the report of the Committee.

To the gentlemen, who compose the Standing Committee of Missions connected with the Presbyterian Church of the United States of America.

Dear Brethren in the Lord,

IT was with unfeigned pleasure that the Directors of the Missionary Society in London perused the printed report of the standing Committee of Missions appointed by the General Assembly of the Presbyterian Church, dated April 21st, 1804, and signed by the Rev. Dr. Green, Chairman of that Committee and communicated by him.

The Directors of the Society in London comply with the utmost cheerfulness with the proposal of correspondence, but apprehend that a particular answer to their several questions will not in this instance be expected, as we conceive that the Committee at Philadelphia is already in possession of most of their publications: as a token however of their respectful and affectionate regard they beg leave with this letter, to present to the Committee their last Reports, and the Sermons preached at their last annual meeting in May, 1804.

Although it may not be necessary to detail for your information the origin,

plan and proceedings of the London Missionary Society ever since the year 1795, a short account of its present state and prospects may be acceptable.

It has pleased God still to try the patience of the Society by withholding his peculiar blessing from their first Mission to the South Seas. Their Missionaries have continued amidst various dangers and discouragements to maintain their station at Otaheite. They have to lament the extreme wickedness of the inhabitants which God is pleased to punish by dreadful visitations of his anger. Several Missionaries having at length attained the language of the Island, have repeatedly made a tour among the people, and have proclaimed the peaceful blessings of the Gospel. Some are attentive, but for the greater part their disregard has been extremely painful to the faithful ministers of Christ, who as yet have seen little or no fruit of their labour.

The Missions to South Africa have succeeded in a remarkable degree, especially that under the care of Mr Kicherer, at Zak River, and that under the superintendence of Dr. Vander Kemp at Bethelsdorpt. The appearance of three converted Hottentots in Holland and in London, excited the most lively emotions of sacred pleasure & gratitude, and has not failed to inspire multitudes with additional zeal to promote the cause of Missions. A Report lately received from Dr. Vander Kemp and his faithful associate, Mr Read, affords us the additional satisfaction to learn, that some of the converted Hottentots have already commenced preachers of the Gospel and have been honoured as the instruments of the conversion of several of their countrymen. Indeed, the fields in this part of the world are already white unto the harvest, and we anticipate with lively hope the further extension of the Redeemer's holy and happy reign among the degraded posterity of Ham. Mr. Kicherer and the Hottentots long detained in Holland, for want of a safe and suitable conveyance, have at length taken their passage in a vessel from your country to the Cape, together with several additional labourers, whose joint efforts will, we humbly hope, be instrumental of the further triumphs of the Cross.

We have sent several labourers to Nova Scotia, New Brunswick, and Quebec: at the latter place, the Missionary employed was treated with severity by the Magistrates, while on his part, we fear there was a want of that respect and submission due from a christian minister, and we are sorry to say the contest has issued in a manner not honourable to the *cause of Missions*.

We learn from New Brunswick, that great multitudes of souls are like sheep without a shepherd, and very many are likely to perish for lack of knowledge. Where our Missionaries have visited, they have been generally received and heard with great pleasure, and many are earnestly longing to enjoy the privileges of a stated ministry. This, however, it is not in our power, nor is it directly our province, to procure for them; but we earnestly pray that the great Lord of the Harvest would furnish them with faithful and able labourers.

From our missionaries sent out to Ceylon and to the East Indies, time has not allowed us to hear any thing. We have also two Missionaries on their way to the populous city of Surat. The places of their destination appeared to us very important and promising, and we shall wait anxiously to learn what prospects are presented to them on their arrival.

The Society has another object in view of still greater magnitude, and which they hope to undertake in a humble dependence on the power of omnipotent grace, before which the highest mountains readily become plains. The vast population of China must excite in every christian bosom an earnest wish that the gospel of salvation might visit them with all its salutary blessings, and for this end, the Directors have it in contemplation to send two or three able persons to the vicinity of that country, probably, to the Prince of Wales's Island, which seems an eligible spot, who, residing among the people, may acquire the knowledge of the language, and translate into it the sacred oracles, which are able to make men wise to salvation. Help us with your prayers, honoured brethren, that we may be succeeded in this arduous enterprise.

We have reason to rejoice that the Missionary spirit does not seem to decline in Britain; on the contrary we trust that the object appears to wise and good men of increasing importance, and though the funds of the Society are diminished by the great expenditure required for various undertakings, yet we feel a confidence, that the generosity of British christians will keep pace with the extended expenditure of the Society.

But we need not enlarge. The publications sent herewith will more fully inform you of our present state and prospects. We doubt not you will read them with emotions of pleasure and praise.

We too, rejoice to learn from your report, that in the United States, the Great Head of the Church has put it into the hearts of many of his people to labour with diligence and earnestness, to extend the savour of the Redeemer's name, and that their success is increasing, and their future prospects animating. Let us adore our glorious Lord, who has inclined you and us to these efforts, and who has already signified his gracious approbation of our feeble attempts, by a good degree of success. The cause is the Lord's, and we trust his blessing will so crown our mutual endeavours, that we shall become the honoured instruments of introducing those happy times, for which we and our forefathers have so long prayed, when the knowledge of Christ, the Glory of Jehovah, shall cover the earth as the waters do the sea.

In the name, and in behalf of the Directors of the London Missionary Society.

JOSEPH HARDCASTLE, Treasurer.
GEO. BURDER, Secretary.

London, Jan. 30, 1805.

To Dr. ASHBEL GREEN, Chairman of the Standing Committee of Missions under the General Assembly of the Presbyterian Church in the United States of America.

REVEREND SIR,

YOUR acceptable letter of 21st April, 1804, was communicated at the last annual meeting, to the Society of the United Brethren for propagating the gospel among the heathen, who, with ourselves, heard the contents with sentiments of delight and gratitude.

We cordially agree with you in the belief, that mutual communications of the various Missionary Associations in this country, tend greatly to encourage and assist each other in the common efforts, to propagate the precious gospel of Christ among those, who have hitherto been destitute of its blessings.

It is therefore with heart-felt pleasure, that we accept of the hand of fellowship, which you are offering us, by opening a correspondence, which, we trust, will be the means both of instructing and animating us in the work of the Lord.

The short but interesting statement of the Missionary business, under the superintendence of the Assembly, contained in your letter, excites our joy, and calls for praise and thanksgiving to him, whose blessing has hitherto attended your endeavours with apparent success, and we sincerely rejoice with you in the happy prospect before you.

It is our fervent wish and prayer, that the Great Head of his church may continue to be with you in all your undertakings, and that by your instrumentality the riches of his grace may be conveyed, with equal success, to all the four descriptions of people, to whom your Missionary exertions are extended!

May He, in his gracious providence, never let you want the necessary means to carry on his work! May the Lord of the harvest continue to raise up persons from among you, qualified for this important and arduous task; and may those, that are already engaged in this noble service, be daily increasing in diligence, zeal and faithfulness to the cause of their Redeemer! May he especially provide himself men, and fit them out, that are willing to devote their lives to the service of the *Indian* nations, and to be the heralds of the everlasting gospel to our *brown* brethren! May no unforeseen difficulties, with which you may have to struggle, nor any partial disappointments discourage you from persevering in so great a design, but rather stimulate you, to exert yourselves with renewed vigour in the service of our Lord!

We will now endeavour to give you the wished for information respecting our Society, and will answer your questions on that subject to the best of our knowledge.

1. Our society has existed since the year 1787, and is incorporated in the states of Pennsylvania, New-Jersey, and New-York.

2. The circumstances and motives that led to its institution are mentioned in the preface to the stated Rules of the Society, of which we enclose a copy, begging your acceptance of the same, as well as of the other printed papers, which accompany this letter. By the stated rules of the Society you will also be informed of the plan, upon which the Society was formed.

We find it necessary to observe here, that the Missionary Societies, within the limits of the Brethren's Church, differ from similar institutions in other denominations, in the following point, namely:

They have no power to begin new Missions, or to send out Missionaries, which by the Synods of the Brethren's Church is vested solely in the Elders' Conference of the Unity in Europe, or in the Board of those Brethren, who by the Synod, or the Elders' Conference of the Unity, are appointed to have the direction of the Brethren's congregations in North-America. Our Missionary Societies have no

other aim, but to help and support, to the utmost of their abilities, the Missions of the Brethren, especially those that are under the same civil government with them, or are established in the same country.

3. The difficulties or obstacles we had to surmount, in forming our Society, were few and soon removed.

4. The funds of the Society are chiefly: One tract of 5000 acres of land, of which 2500 acres are situated on the heads of French creek, and 2500 on the river Conneought, both near the northwest corner of the state of Pennsylvania, vested in the Society by the Legislature of this state, April 9th, 1791; and another tract of 12000 acres of land, on the river Muskingum, granted to the Society June 1st, 1796, by the government of the Union, in trust, for the sole use of the Indians, who were formerly settled there, or the remains of that society. These lands, being mostly uncultivated, are consequently not yet productive of any considerable emoluments. It will probably take a number of years, before the profits arising from the new settlements on Muskingum will exceed or even correspond to the expenses made for their improvement.

Beside the fore mentioned tracts of land, the Society possesses some property, from other donations of smaller tracts of land, and from a few legacies.

The income from these funds, together with the amount of the yearly collections, have hitherto not been equal to one third of the expenditures upon our Missions in this country. The deficiency is made up by the Committee, appointed by the Synods of the Brethren to superintend our Missions.

5. The number of our Missionaries among the Indians in North-America is at present 19; 8 married couples, and 3 single Brethren. The whole number of Missionaries in all the Missions of the Brethren, was, at the end of 1803, 155 persons; 65 married couples, 19 single brethren, 4 widowers, and 2 widows.

6. Most of our Missionaries are mechanics, and only a few of them men of a learned education. Our principles on that subject are stated in the 2d paragraph of the concise account of the state of the Missions of the United Brethren, published January 1st, 1801. This pamphlet will moreover give you a general, and we hope, a satisfactory, knowledge of the nature and extent of the Missionary undertakings in our church.

7. The instructions, which our Missionaries receive, are fully exhibited in the small book, entitled, "Instructions for the Members of the Unitas Fratrum, who minister in the Gospel among the Heathen."

8. Beside the places mentioned in the succinct account, &c. &c. to which the Brethren have already sent Missions, some new Missions have since been established among the Indians in North-America, viz. Two in the year 1801; one on the river Woapikamikunk, a branch of the Wabash, among the Delawares, in the Indiana territory, and the other, on Esternally river near Vanstown, among the Cherokees, in the territory south of Ohio. Respecting these two Missions you will find more detailed accounts in those numbers of the periodical accounts, relating to the Missions of the church of the United Brethren, estsblished among the heathen, which we adjoin for your use, and in which you will also meet with some further information of the state of our other Missions, since the year 1801, to the conclusion of the year 1803.

In the course of last year, two other new Missions have been commenced; one on the river Jonquakamik, in Upper Canada, among the Chippaways, and the other on the river Pelquotting, this side of lake Erie.

It is also in contemplation, to establish a Mission in the country of the Creeks, in Georgia.

9. The success, which hitherto has attended the Missionary labours of our brethren among the Indians in N. America, has, upon the whole, been far beyond our humble expectations. The history of the Missions of the United Brethren among the Indians in North-America, by George Henry Loskiel, published in the year 1788, relates a great number of instances, how the word of the cross has displayed its saving power among them, and how God our Saviour, amidst the many difficulties, afflictions, and sufferings, under which this Mission had to labour, has favoured and supported it with a very particular share of his blessing and protection. We must however candidly own, that some of our Missions, at present, are not in such a blessed and flourishing state as we could wish them to be, and the number of those that are added to the church of the believing, from among the heathen, is but small. The Mission at Fairfield in Upper Canada, especially, causes us a great deal of grief and sorrow, and excites our most fervent prayers for its preservation. The vicinity of white settlers, and above all the immoderate use of strong liquors, for which the In-

dians seem to possess a natural propensity, has proved to that Mission a source of mischief of the most grievous and pernicious consequences. It has therefore been thought advisable, to remove part of the congregation at Fairfield to the new settlement on the river Pelquotting, where they can live more by themselves and unmolested from the white people.

10. Under these circumstances our hearts are sometimes tempted to yield to despondency and to grow faint. Knowing however, that the work is not ours, but the Lord's, we will not cease to confide in him, whose promises are the warrant for our Missionary undertaking, firmly believing that all difficulties and opposition, however formidable, must vanish when his time is come to fulfil his promises. For our hopes are founded upon the rock of our salvation, even Jesus Christ, against whom the gates of Hell shall not prevail. The experience of past times encourages us, to expect that the day will come, perhaps sooner than we imagine, when the dark and threatening clouds will pass over, and the prospect before us be again bright and animating.

11. The best advice we can give you, and whereby we wish and endeavour to govern ourselves, is this: To appear incessantly before the throne of grace with prayers and supplications for ourselves and for all men; to be unremitting in zeal and activity to promote our Saviour's kingdom; and patiently to look unto him and wait for his blessing.

We recommend ourselves and our Missions to your remembrance before the Lord.

The Directors of the Society of the United Brethren for propagating the Gospel among the Heathen, and in their name.

ANDREW BENADE, Secretary.

Bethlehem, March 13th, 1805.

The following is from the journal of the Rev. Jedediah Chapman, the Assembly's stated Missionary resident at Geneva, Ontario county, state of New York, at the west corner of the Seneca Lake, and referred to in the preceding statement of the report of the Committee to the Assembly.

GENEVA, 2d April, 1805.

Reverend & very dear Brother,

AFTER the adjournment of the assembly, I spent two sabbaths in New-Jersey; on one of them I attended the Lord's Supper at Orangedale, with the dear christians of my former charge, which was indeed a very tender and affecting scene, I hope also a profitable one both to them and to me. In the middle of the week, I took leave of my friends, and sat out on my journey for this country, having been requested to spend the ensuing sabbath in Sussex.

Lord's day, 17th June, 1804. I preached in Sparta to an assembly solemn and attentive, to appearance not without some good effect. In the evening, held a conference, which I hope was also attended with a blessing.

Monday, 18th. I pursued my journey, the roads were so bad, wet, and miry that with the uttermost exertions, thro' dangers and sufferings, by the kind hand of God, I arrived at the head of the Cayuga lake on Saturday.

Lord's day, 24th. I preached at the head of the lake, in the bounds of the second church which I organized in the eastern part of the town of Ulysses, two sermons in the day. I rode five miles onward, held a conference in the evening. In both places there was manifested a good degree of attention. These two churches have given a call to a Mr. Mandeville to settle among them, who is to join our Presbytery.

On Tuesday following, by the great kindness of heaven, I arrived in health and safety, at Geneva.

Lord's day, 22d July. I preached in Washington. The assembly appeared attentive, but no special effects of the word were observed. I visited.

Lord's day, 5th August. Preached in Phelps. In the evening held a conference in order to prepare matters to organize a church. In this place the people seemed a little stirred up.

Lord's day, 19th. I preached in Romulus, having visited the week before, and preached a preparatory lecture, examined and admitted some new members into the church. I administered the Lord's Supper to them, baptized several children; really a solemn occasion.

On Friday and Saturday, I visited the people at Seneca; preached a preparatory sermon.

Lord's day, 2d Sept. Preached in Seneca, admitted several members into the church, administered the Lord's Supper, baptized several children. This appeared to be a very affecting season; God's people seemed to be refreshed and quickened; sinners alarmed.

Friday 28th. I sat out in the stage from Geneva to attend the Synod of Albany, which met in Troy, on the first Tuesday in October, upwards of two hundred miles from Geneva.

Lord's day, 30*th*. I preached in Utica, then a vacancy, but now supplied by the settlement of Mr. Carnahan, to a full and solemn assembly; I trust by the grace of God, to some good effect. In the evening attended a conference; some very agreeable appearances; christians sensible and affectionate.

Lord's day, 7*th Oct*. It being the next sabbath after the rising of the Synod, by an exchange with my son Robert H. Chapman, I supplied the vacant congregations of Salem, which lies on the North River, about 40 miles above Albany.

From thence I returned to Geneva.

Lord's day, 11*th Nov*. I preached in Lyons twice in the day, and a third sermon in the evening. These people appeared attentive in general, some to be affected. I visited and catechised a number of families; this place is much divided by the Methodists and Baptists.

Lord's day, 18*th*. I preached in No. 9. Having preached on Friday a preparatory lecture and a funeral sermon on Saturday, and admitted some new members. I administered the Lord's Supper, baptized several children. The whole was attended with a very agreeable solemnity. This congregation have since engaged Mr. Lecock, from the Presbytery of New-Castle, for one half of his time, for one year. He has since joined our Presbytery.

Lord's day, 2*d Dec*. I preached at Phelps and organized a church of Christ, in that town, consisting of fourteen members. They proceeded to nominate persons to serve as deacons and elders. There was a comfortable appearance of solemnity on the important and interesting occasion, union and harmony prevailed among them. Had a conference with the church in the evening. They engaged to set up the public worship of God on the sabbath, and here I baptized several children.

Lord's day, 16*th Dec*. I visited the congregation in No. 8, preached two sermons in the day-time, and in the evening a lecture, and held a conference. The state of religion is but low among this people, being greatly divided by Methodists, Baptists, and the followers of Jemima Wilkinson.

Lord's day, 13*th Jan*. 1805. I preached in Phelps. This day was severely cold and stormy; but a thin assembly, though serious.

Lord's day, 3*d Feb*. I visited the congregation in Palmyra, 25 or 30 miles N. W. of Geneva. This was a very stormy day. The people turned out remarkably well and appeared solemn. They begged me to visit them again. This place had a congregational minister settled among them, a Mr. Fairbank, who turned to the Baptists. Since then they have been much divided and broken, seem now to be collecting together again. I returned to Geneva on Monday, the weather being still very severe, and on Tuesday I attended the Presbytery of Oneida which met in Ovid, 24 miles on the opposite side of Geneva.

Lord's day, 10*th*. I preached in Seneca to a serious, respectable assembly, who in general appeared very solemn, and some much affected. I trust, by the grace of God, the preached word had some power.

Thursday, 28*th*. Set off to visit Caledonia, a new settlement of Scotch people, who live beyond the Genessee river, 45 or 50 miles west of Geneva, arrived there on Saturday.

Lord's day, 3*d March*. Preached at Caledonia, in a large school-house, which was crouded, and a great number out of the door. These people are chiefly Highlanders, lately from Scotland. They appeared not only decent and attentive, but very solemn. They expressed a desire, if I thought proper, to be organized as a Presbyterian church. I held a conference in the evening; I then appointed a conference on Monday, for that purpose. Monday, 11 o'clock, the people met; conference opened by prayer. After giving an exhortation on the occasion, proceeded to receive and examine certificates. Numbers of them were produced from various parts of Scotland, and approved. Several persons were examined, who had never joined the church, and approved; and some were not approved, but desired to wait in the use of means, till another opportunity. Matters being thus prepared, I then proceeded to organize them. They solemnly adopted the Confession of Faith of the Presbyterian church, and the directory for church government and discipline. They solemnly covenanted to walk together in all the ordinances of the gospel of Jesus Christ, as a church of Christ, in the Presbyterian order. They chose three elders, two of them were to officiate as deacons. At 4 o'clock I preached to them from 2 Cor. xiii. 11. After sermon, proceeded to ordain the deacons and elders. I then baptized thirteen children, and closed the whole solemn scene with prayer, singing, and the apostolic benediction, about sunset, having no intermission. These people appeared to be very sensibly affected and very thankful to me for my labours among them; to the General Assembly,

for their care; and to the Great Head of the church, for these privileges and blessings in the wilderness. They also engaged to keep up the worship of God, on the Lord's day among themselves, until it should please the Lord to send them a gospel minister.

I promised, God willing, to visit them again in May.

Tuesday, 5th. I returned to Hartford on this side of the Genessee river, preached to a number of people, who gave good attention. In the evening held a very agreeable conference; they seemed to be eager after instruction.

Wednesday, 6th. I went to Big-tree or Genessee, 12 miles up the river, on Thursday and Friday, visited and conversed from house to house, and catechised.

Lord's day, 10th. I preached in Big-tree. The weather was very unfavourable; rain, deep mud and mire. There assembled about 100, who appeared devout and solemn.

I returned home on Tuesday. In this tour I suffered not a little. It was good travelling when I left home. While I was out, the snow left us, the frost went out of the ground, the mire was very deep, streams were high, and bridges carried off. But I was carried safely through all the dangers.

Lord's day, 31st. I preached in No. 8. The assembly was full, though the day was cloudy and rainy, and the travelling bad. There appeared to be a very solemn and unusual impression, for this place, on the minds of many. Some were in tears, under the preaching of the word. Such a hopeful appearance I never saw before in this place. I trust some good was done by the power and grace of God to some precious souls. I hope this may prove as the dropping before a plentiful shower.

I am, God willing, to be out on a mission, next sabbath between the lakes. I have promised three sabbaths. The winter has been so severe and the snow so deep, and this spring, the ground so miry, that it has been next to impossible to travel, except on the beaten road. There are two more churches ready to be organized, and several more expecting soon to be ready. This country is still in a very destitute and deplorable situation; calls for your help and your prayers. I hope the General Assembly will grant them all the assistance in their power. The settlements are in great danger from sectarians of all sorts, from ignorant, wild, irregular, and fanatical preachers. I have been in front of the battle, and the Lord has supported me, when ready to faint in fatigue and discouragement, and in some measure, blessed and succeeded my labours, and let all the glory, honour, and praise be given to his holy name. I think I can say, I have not sought the praise of man, but sincerely the glory of God, the interest of the dear Redeemer's kingdom, and the salvation of precious souls. I have not drawn back from my labour, for hunger, wet, nor cold, nor have I looked for the reward from man, but from the free grace of God. The people of Geneva are exerting themselves to obtain the whole of my labours; but whether they will be able, at present, to raise a comfortable support is doubtful; and how I shall be disposed of, the Lord only knows. I think I can trust it with him, though my prospects are somewhat shaded.

I have disposed of most of the books sent to me from the General Assembly for the poor, only a few which I have kept for lack of an opportunity to send them where they were most wanted. These favours were gratefully acknowledged by the beneficiaries,

I am, my dear brethren, with all due affection and respect to the General Assembly, to the Board of Trustees, to the Committee of Missions, and to yourself and family, your and their most obedient humble servant, and fellow-labourer in the gospel.

JEDEDIAH CHAPMAN.

Dr. Green, Chairman of the Standing Committee of Missions.

From the Journal of Mr. Lindsley, employed by the General Assembly, as a Missionary in the northern parts of the state of New-York,

Monday, August 20, 1804. I set off on my Missionary tour and rode 20 miles to Washington.

Lords Day, 26th. I Preached in the forenoon to a small assembly at Camillus. In the afternoon I preached from Psa. cxxvi. 5, 6. "They that sow in tears," &c. There was nearly twice the number of people in the latter to what there was in the former part of the day, and they were more than commonly attentive and solemn. As I was informed, several were brought under serious impressions of mind.

Tuesday, 28th. I preached at Onondago, to about thirty people who appeared quite serious, and baptized two children. In the evening I preached to about the same number who were very attentive and solemn.

Lord's Day, Sep. 2d. Preached two sermons from Gal. i. 4. After the first, I

administered the Lord's supper to 16 or 18 communicants. It was a solemn interview. The whole audience, consisting of about 150 people, tarried to see the sacrament administered, and many of them were not a little affected at the scene. After the second sermon, I baptized one child.

Lord's Day, 16*th*. I preached two sermons to about 200 people, and administered the Lord's Supper to between 20 and 30 communicants. The whole assembly tarried to see the solemnity. There was an uncommon attention through all the exercises of the day.

Saturday, 29*th*. Preached to an attentive audience of about 60 or 80 people, at the Big Springs, seven miles beyond the Genessee River, and baptized 16 children. Next day I preached two sermons to about 100 people at Hartford, where it was remarked that there had never been seen such attention and seriousness with the youth, since the first settlement of the place.

Friday, 5*th Oct*. I rode to Sparta, and preached to a very serious audience of nearly 40 people. Received 6 persons into the church, baptized 4 of them, who are all young married people lately become pious, and baptized 5 children.

Lords Day, 14*th*. I preached two sermons from Sam. i. 12. After the first sermon 5 persons were received into the church, 4 of whom were young people, and 2 of them I baptized. Then administered the Lord's Supper to between 20 and 30 communicants. The whole assembly, being upwards of 300, tarried to see the solemnity. This was the greatest number of people ever known to assemble in this town. There was an unusual attention and solemnity the whole of the day, through all the exercises. There was so little noise, that a pin dropped might have been heard, though the house was exceedingly crouded. The oldest people in the place observed that they could not recollect that they had ever seen the like attention and solemnity before. Such was the power of God's grace, that there was not a smile, not a wandering eye, nor a vague countenance to be seen through the whole of the exercises of the day. The collection which was made, is evidence of what I have written, being fourteen dollars and thirty two cents, the like of which, for such an infant settlement, has not been known before. I baptized one child.

Friday, 26*th*. This day was appointed by the church as a day of fasting and humiliation. I preached at Potterstown from Psa. cxxii. 89. After sermon two deacons were ordained. In the evening I attended a conference meeting. There had been considerable attention to religion in this place and christians appeared much engaged in the work of religion.

Friday, 2*d*. *Nov*. I preached to a little solemn assembly at Braddocks Bay, where the people appeared uncommonly thankful that I had called on them, and were much affected at parting.

With gratitude I would recognise the goodness of God in this Missionary tour. Although I had been much exercised with sickness from the time I was taken ill at Pittstown, till a little before I set out on my Mission, yet I have enjoyed almost an uninterrupted state of health; been received with exceeding kindness in every place where I have been; and trust that there have been good effects of my feeble labours, by the blessing of God, in almost every place where I have preached.

The blind man's receiving his sight by the application of clay, was an absolute proof of a miraculous agency. When I consider how God owns and succeeds the Missonary cause, it leads me to take a retrospective view of our Lord sending forth his disciples, with such miraculous gifts and wonderful success, through various kingdoms to distant climates. While God thus owns the Missionary cause, let us not give it up. May I not say, that Missionaries, as instruments, have been in a great degree, through the blessing of God, the salvation of our infant settlements in this western territory?

I set out on my Missionary tour on Monday, August 20th, & returned home Nov. 22d. During this tour, I preached 64 times; administered the Lord's supper 4 times; baptized 8 adults, and 50 children; received 16 persons into the church; ordained 2 deacons; and received by collections sixteen dollars and thirty-two cents.

JOHN LINDSLEY, Missionary.